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my 20

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Painting executed with neatness and despatch.
my 20

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my 20

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DEALER IN SHIP CHANDLERY,
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Lahaina, Maui, Hawaii, has constantly on hand
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the United States.
my 20

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CONSTANTLY on hand and for sale by
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my 20

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my 20

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my 20

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a general assortment of English, French and Ameri-
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dery and Provisions, required by whaler ships,
which will be sold at low prices for cash or Bills of
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my 16

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ther particulars apply to.
my 20

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my 20

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BOXES SOAP 20 lbs. each; 16 box-
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my 20

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vorable terms.

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Families and Ships supplied with Bread, &c.

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Transparent Window Shades and Ornamental Painting
Executed with neatness and despatch.
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Will execute with neatness and despatch, House, Sign,
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Merchants and Dealers,
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A large assortment of Broadcloths, Cassimeres, Vestings,
Cashmeres and Linen Drillings, constantly for sale.
Garments made at short notice, in latest fashion.

JOHN J. CARANAVE,

IMPORTER OF EUROPEAN GOODS,
AND DEALER IN
Ship Chandlery and General Merchandise,
HONOLULU, OAHU, H. I.

[At the store formerly occupied by E. & H. Grimes.]

BUSH, MAKE & CO.,

DEALERS IN
Ship Chandlery and General Merchandise,
LAHAINA, MAUI.

Ships supplied with recruits at the lowest market prices.
Money advanced on reasonable terms for Bills of
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Ships supplied with recruits at the lowest market price
for Cash or Bills on the United States or Europe.

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Ships supplied with Stock at the shortest notice.

C. F. LAFRENZ & CO.,

CAHNETE MACHINES,
C. F. LAFRENZ,
HONOLULU, OAHU, H. I.

French Polishing executed in the best manner. my 20

A. B. BATES,

ATTORNEY AND COUNSELLOR AT LAW.
Office in the Honolulu House, opposite John R. Jasper, Esq.
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of California,
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(On the Quay, next to Market Wharf.)

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LAHAINA, MAUI, H. I.

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J. W. H. KAUWAHI,

Attorney at Law and Solicitor,
HONOLULU, OAHU, H. I.

(Office in the Honolulu House.)

MALAHINI,

BARBER AND HAIR DRESSER,
HONOLULU, OAHU, H. I.

(Shop next door to the Canton Hotel.)

NOTICE.

CAPTAIN BENJ. F. SNOW is admitted
a Partner in our House, his interest and respon-
sibility commencing at this date.
S. H. WILLIAMS & CO.
Honolulu, June 17, 1848.—je 24 tf.

WRITING HISTORY FOR THE PEOPLE.

[From Chambers' Edinburgh Journal.]

We have not for a long time met anything
more entirely accordant with our own views
upon a speculative subject, than certain re-
marks which the Athenaeum quotes in a late
number from a brief essay of M. de Lamar-
tine, *On the Manner of Writing History for*
the People. With thanks to our periodical
brother for bringing these remarks under our
attention, we transfer them entire to our own
columns. Let our readers of every rank
ponder upon them.

"I have often said to myself what you say
with so much good sense to your readers in
the introduction to your useful book, 'After
having equalised rights, we must equalise as
nearly as possible intellects. The task of
our times is to raise the masses to the con-
ditions of civilisation; to that relative leisure
and ease which may permit them to instruct
themselves. A popular encyclopaedia would
be a peaceful revolution.' * * But in
what spirit will you and your friends write a
history for the use of the people? Popular
writers have hitherto grossly flattered the
people—a proof that they had no great es-
teem for them; for we flatter only those whom
we seek to seduce. Why were they flattered?
Because they were made an instrument,
not an end. Such writers said to them-
selves, The force is there; we want it to upset
governments which constrain us, or to absorb
countries which we covet: let us invite the
people; let us intoxicate them with their own
praises; let us tell them that right resides
with numbers, that their will is justice, that
God is on the side of great armies, that all
means are good to secure the success of the
popular cause, and that even crime is effaced
by the grandeur and sanctity of results. They
will believe us, follow us, and lend us the
physical force we need; and when, by the
aid of their arms, their blood, and even
their crimes, we shall have overthrown a
despotism, and convulsed Europe, we will
dismiss them, and tell them in our turn, Be
silent, work, and obey. This is the way in
which they have hitherto been addressed; thus
have the vices of courts been transported
into the streets, and the people been in-
oculated with such a love of adulation, and
such a craving for obsequiousness and caresses,
that, like certain sovereigns of the Lower
Empire, they would only be spoken to kneeling.

This is not the course to be pursued. We
must speak to them erect, on a level, face to
face. The people are neither better nor
worse than the other elements of the nation;
numbers are nothing. Take each of the in-
dividuals who compose a crowd, one by one,
and what do you find? The same ignorance,
the same errors, the same passions, often the
same vices, as elsewhere. Are these men
before whom to kneel? No. Multiply all
these ignorances, vices, passions, miserable
weaknesses, by as many millions as you will,
you will not change their nature. Let us
leave talking of numbers, and respect only
truth.

In writing history for the people, you must
consider truth alone. And do not think that
you will be less listened to, or less popular
on that account: the people have indeed ac-
quired a depraved taste for adulation and
falsehood; but their natural tastes are for
truth and courage. They respect those who
dare to brave them, and despise those who
fear them.

This being the case, what point of view
will you select for writing your people's history?
There are three principal views which
you may take—that of glory, that of patri-
otism, and that of civilisation, or of the mo-
rality of the acts you are about to relate. If
you consider an act under the aspect of glory,
you will delight a warlike nation, which has
been dazzled long before it has been enlight-
ened, and which this false glitter has so of-
ten blinded as to the true value of the men
and things which appeared in its horizon. If
you place yourself in the exclusive point of
view of its patriotism, you will excite all the
enthusiasm of a people which pleads the ex-
cuse of its safety and its greatness for its
lofty egotism, and which, in the feeling of its
greatness and its strength, has sometimes
forgot that it was not alone in Europe. But
neither of these points of view will give you
the real truth—that is, the general truth;
they will give you only the French truth.
But French truth is true only at Paris; cross
the frontier, and it is a lie. It is not this
truth, circumscribed within the limits of a
nation, that you wish to inculcate; it is not
this that you would bring down the intelli-
gence of the people. What, then, remains?
The universal and permanent point of view;
that is to say, the point of view of the mo-
rality of the actions of the individuals or of
the nations which you have to describe. All
other aspects of the subject are enlightened
by false or partial gleams: this alone stands
in the full and divine light of day: this alone
can guide the infancy of human judgment
through the labyrinth of personal or national
prejudices, opinions, passions, interests, and
enable a people to say—this is right; this is
wrong; this is great or noble. In a word,
if you wish to form the judgment of the masses,
to rescue them from the immoral doctrine
of success, do what was never done yet—
give a conscience to history. This is the work
demanded for our age, and worthy of our
people. By treating history thus, you will
perhaps have less immediate popularity; you
will not strike the passionate imagination of
the masses; but you will render a thousand
times better service to their cause, their in-
terests, and their reason.

To give an example: one of the great
events of the age—one of those days which
divided for a length of time the fate of a re-
volution, of a nation, or of an empire—was the
18th Brumaire. You would doubtless have
to relate it: how would you contemplate it?
Should it be under the aspect of glory? That
is dazzling; it glitters like a drawn sword in
the sun; it whirls like the dust raised by a
squadron of horse galloping by, filling the
ear with noise and the eye with light! Here
is a man coming from distant camps, pre-
ceded by his name, strong in his renown, accus-

tomed to military discipline, weary of the
tardiness, the resistance, and the inconveni-
ent noise of a government of discussion;
who, impatient of the slow and collective
work of establishing liberty, takes advantage
of a momentary discouragement of the pub-
lic mind, mounts his horse at the head of a few
grenadiers, breaks all this republican ma-
chine with his sword, and says, 'Give me
the empire; you can only talk, I will act.' He
succeeds; the revolution falls into his
hands; he transforms it at his will: incap-
able of constituting the disordered elements
into a nation, he forms them into an army,
launches it against the world, intoxicates it
with victories, and seizes the crown it ten-
ders. This is very fine. Make this glitter in
the eyes of the masses—They will be dazzled
by it: will you have instructed them?

Or will you contemplate the same event in
the patriotic point of view? It is the univer-
sal monarchy of the French flag; the people
sees itself everywhere under the image of its
victorious armies; French patriotism appears
vast as the continent of Europe, and ex-
claims, 'L'Europe c'est moi;' it defies it-
self. By presenting the fact thus, you will
excite the people to enthusiasm for an event
which has robbed them of all the fruits of the
revolution before they were ripe, and of all
the moral conquests of the eighteenth cen-
tury. Will you have elevated their character?
Lastly, will you view this event under the
aspect of the morality of the act and of its
influence on true civilisation? It completely
changes. There is a man to whom the free
government of his country has entrusted an
army for its defence against factions, and
who converts that army into a military fac-
tion against that government. Here is an
anarchical and bloody revolution, which by
the sheer force of the public mind, and the
spontaneous course of civil reactions, had
traversed the most deplorable crises, and
washed its hands with shame of the blood
obtusely shed; and whose violent oscillations
daily became more temperate, and showed
a tendency to confine themselves within the
limits of a vital but regular motion. This
man comes and stops the revolutionary move-
ment exactly at the point where it ceased to
be convulsive, and began to be creative. He
arms himself with all the repentances, the
resentments, the apostacies, which a revolu-
tion always leaves in its train; he reconsti-
tutes an *ancien regime* with names and things
of yesterday; he imposes a censorship on
the press, and silence on the tribune; creates
a nobility of plebeians, and converts religion
into a tool of government. He stifles
throughout Europe all sympathy with French
ideas, under the hatred inspired by violence
and conquest. What is the result of this
drama with one actor? You see. A name
the more in history; but France twice in-
vaded, and her boundaries narrowed from
without and from within—reason, liberty,
and the improvement of the masses indefi-
nitely retarded by this episode of glory, and
condemned, perhaps, to pass a century in re-
covering what it lost in a day. Such is the
18th Brumaire under its three aspects.
Need I tell you which is mine?

You may treat every incident of the French
Revolution in the same manner: you will,
in every case, find these three aspects: the
purely individual—glory; the exclusively na-
tional—patriotism; and the moral—civilisation.
And if you follow out the consequences
logically, you will invariably arrive at this
result, that glory and patriotism, severed
from general morality, are sterile for a par-
ticular nation as well as for humanity at large.

To teach the people by facts, by events,
by the hidden meaning of these great his-
toric dramas of which men see only the scenes
and the actors, but whose plot is contrived by
an invisible hand; to teach them to know, to
judge, to moderate themselves; to make
them capable of distinguishing those who
serve from those who mislead them, those
who dazzle from those who enlighten; to
point to every great man or great event of
their own history, and say, Weigh them
yourselves, not with false weights of your
passions of a day—your prejudices, your an-
ger, your national vanity, your narrow pa-
triotism—but with the just weights of the un-
iversal conscience of the human race, and
the utility of the act to the cause of civilisation;
to convince them that every nation has
its spot, its part assigned to it, every class of
society its relative importance in the sight of
God; to teach the people hence to respect
themselves, and to participate religiously, and
with full consciousness in what they are do-
ing, in the progressive accomplishment of the
great designs of Providence; in a word, to
create in them a moral sense, and to exercise
that moral sense on great events and men of
their history, and on themselves; I venture
to say that this were to give the people much
more than empire, power, or government: it
were to give them conscience; the judgment
and the sovereignty of themselves: it were
to place them above all governments; for, in-
deed, the very days they are fit to reign, they
will reign—it signifies little under what form
or what name. It is the people that must be
modified; governments will modify them-
selves after its image; for be assured, as is
the people, so is the government; and when
a people complains of it, it is because it
is unworthy to have another. This was the
opinion of Tacitus in his days, and it is equal-
ly true in our own.

ABSENT FRIENDS.—Who shall describe
the night-watches of those who know that the
ocean bears the treasure of their souls—who
shrink within themselves, yet seem to find
no shelter from the howling blast—who listen
and hope that the storm is abating, when
it does but retreat to come again with re-
doubled fury, roaring and bellowing, till the
wild wind, and the creaking branches, and
the hissing rain, are mingled as it were into
one universal shriek! And then the dark
heaving waters seem to rise again, and all is
swept away by the booming waves, or by the
moaning blast, that groans and murmurs as
it falls, lower and lower, into the abyss of
destruction.

SOPHIA OF WOLFENBUTTEL.

Carolina Christina Sophia of Wolfenbut-
tel, sister of the wife of the emperor Charles
VI., was united in marriage to the Prince
Alexis, son and presumptive heir of Peter
the Great, czar of Muscovy. In her were
mingled the fairest gifts of nature and edu-
cation: lovely, graceful, with a penetrating
and cultivated mind, and a soul tempered and
governed by virtue; yet with all these rare
gifts, which softened and won every other
heart, she was nevertheless an object of aver-
sion to Alexis, the most brutal of mankind.
More than once the unfortunate wife was in-
debted for her life to the use of antidotes to
counteract the insidious poisons administered
to her by her husband. At length the bar-
barity of the Prince arrived at its climax:
by an inhuman blow, he reduced her to so
wretched a state, that she was left for dead.
He himself fully believed that which he so
ardently desired, and tranquilly departed for
one of his villas, calmly ordering the funeral
rites to be duly celebrated.

But the days of the unfortunate princess
were not yet terminated. Under the devoted
care of the countess of Konigsmark, her la-
dy of honor, who had been present at the
horrible event, she slowly regained health
and strength, while her fictitious obsequies
were magnificently performed and honored
throughout Muscovy, and nearly all the
European courts assumed mourning for the
departed princess. This wise and noble
countess of Konigsmark, renowned as the
mother of the brave marshal of Saxony, per-
ceived that by not seconding the fortunate
deceit of the Prince Alexis, and the nation
in general, and by proclaiming her recovery,
the unhappy Princess Carolina, already the
sport of such cruel fate, would expose her-
self to perish sooner or later by a more cer-
tain blow. She therefore persuaded her
wretched mistress, who had scarcely strength
to undertake the journey, to seek refuge in
Paris, under the escort of an old man, a
German domestic. Having collected as
much money and jewellery as she was able
the princess set out with her faithful servant,
who remained with her in the character of
father, which he sustained during his life,
and truly he possessed the feelings and ten-
derness, as well as the semblance, of a pa-
rent.

The tumult and noise of Paris, however,
rendered it a place of sojourn ill adapted to
the mind of Carolina, and her desire of con-
cealment. Her small establishment having
been increased by a single maid-servant, she
accordingly embarked for Louisiana, where
the French, who were then in possession of
this lovely portion of America, had formed
extensive colonies. Scarcely was the young
and beautiful stranger arrived at New Or-
leans, than she attracted the attention of ev-
ery one. There was in that place a young
man, named Moldask, who held an office in
the colony; he had travelled much in Russia,
and believed that he recognised the fair stran-
ger; but he knew not how to persuade him-
self that the daughter-in-law of the Czar
Peter could in reality be reduced to so lowly
a condition, and he dared not betray to any
one his suspicions of her identity. He offered
his friendship and assistance to her supposed
father; and soon his attentive and pleasing
manner rendered him so acceptable to both,
that a mutual intimacy induced them to join
their fortunes, and establish themselves in the
same habitation.

It was not long before the news of the
death of Alexis reached them through the
public journals. Then Moldask could no
longer conceal his doubts of the true condi-
tion of Carolina, and finding that he was not
deceived, he offered with respectful generos-
ity to abandon his pursuits, and to sacrifice
private fortune, that he might reconduct her
to Moscow. But the princess, whose bitter-
ness moments had been there passed, pre-
ferred, after her adventurous flight, to live
far from the dazzling splendor of the court
in tranquility and honorable obscurity. She
thanked the noble-hearted Moldask; but im-
plored him, instead of such splendid offers,
to preserve her secret inviolable, so that no-
thing might trouble her present felicity. He
promised, and he kept his promise: his heart
ardently desired her happiness, in which his
own felicity was involved. Living under the